

# Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## RELIGIOUS INTELLIGENCER

**TERMS.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 2, 1836.

*For the Religious Intelligencer.*

### TOUR IN SWITZERLAND.

LETTER VIII.

*National church of Geneva:—Evangelical Society:—its origin, progress and operations.*

The church of Geneva, although it has changed essentially the creed, liturgy and discipline which it received from its founders, Farel, Beza, and especially Calvin, still endeavors to identify itself with the church of Calvin; not daring even yet avowedly to cast off the name and authority of this great man. Indeed, motives of policy alone might well keep them from this. For the name of Calvin is so intimately associated, in the mind of the modern Genevese, with their dearest rights and privileges, their civil and religious liberty, their constitution and laws, that to throw aside his name, would at once awaken suspicion, and fear and opposition. Public opinion from England, the reformed part of France and Ger-

many, the United States and protestant Switzerland, has also had its influence in rendering the clergy of Geneva more cautious in abandoning Calvinism, and openly embracing Neologism. Hence is it, that there is much less infidelity and rationalism and Socinianism than there was a few years since, even in the corrupt part of the church. They have perceived that they would expose themselves to great odium, by such latitudinarianism, and they have therefore, of late, endeavored to assume the milder and less offensive form of Arianism. The numerous discussions, also, that have taken place of late years, have led some few who had almost unconsciously slidden into a state hardly better than settled infidelity, to perceive where they were standing, and to examine into the truth, and subsequently to embrace it. So that now out of the forty pastors that compose the Venerable Company, there are eight who are still orthodox; that is, who still profess a belief in the divinity of Christ, in the doctrine of depravity, and of justification solely by faith in Christ. Silence and inaction probably alone, keep these men in the bosom of the church. Were they to come out boldly and declare and preach their doctrines, doubtless they would experience the same treatment as Messieurs Malan, Gaussen, and others.

The *Evangelical Society* was formed by men connected with the national church. A few individuals awakened to a sense of the low condition of religion among them, met to inquire what could be done to revive christianity, and bring back the churches to the adoption of the pure principles of the gospel. They seem not to have contemplated at all a separation, immediately or ultimately, from the establishment. Their object was simply to consider what could be done to promote religion by themselves, while still connected with the national church. The result of their counsels was the formation of an association, to which they gave the name of the *Evangelical Society of Geneva*. They proposed to themselves, as their final commanding aim, the propagation of the principles of the gospel; adopting such subordinate measures as might be thought from time to time subsidiary to this great end. They did not limit the plan of their proposed operations to Geneva. They determined upon a mode of organization which should allow of their laboring for the universal diffusion of religious knowledge, to the full extent of their capabilities. They accordingly declare in the first article of their constitution, that this Society "has for its end to labor for the advancement of the kingdom of God." And in the second article, as modified the second year, in consequence of the occurrence of some unexpected events, they say that they seek this end "by those means which may appear to them most proper to attain it, and principally by theological instruction, public exposition of the word of God, and the dissemination of the Holy Scriptures."

They commenced operations immediately after they were organized. They established a regular religious service on Sunday evening; a prayer meeting on Thursday evening, and also one for missions on the first Mon-



day in every month. Having received donations from home and abroad, which far exceeded their expectations, they soon determined to found a Theological Institution, for the purpose of educating and preparing young men for the gospel ministry. This they were induced to do, as proper instruction could not be obtained in the college of Geneva. This college had been founded by Calvin, for this very purpose of raising up gospel ministers. It was well endowed, and has always sustained a high reputation for science and learning. It has a library of 50,000 volumes, with many valuable manuscripts, the germ of which was the library of the famous Bounivard, who gave it to the college. At this Institution, through the prevalence of fundamental error, it was no longer practicable to train up youth in the pure principles of the reformation. Circumstances thus seemed to dictate the necessity of making other provisions for swelling and supplying the ranks of the ministry. The new institution was founded, and it has met with great success. Indeed, the hand of a favoring providence is strikingly visible in the establishment and growth of this promising institution. It has excited a lively interest among the friends of Christ in all parts of protestant Christendom; and their expressions of sympathy and offers of aid have flowed in from every quarter, to cheer and encourage and support its self-denying friends and founders; oftentimes, at junctures, which seemed to demonstrate the direct interposition of Providence. When, for instance, the committee, urged by the necessities of the case, determined to found six scholarships, relying solely for means upon the charities of christian friends, under the providence of God, they received, the very next day, letters from America, informing them of the intention of American christians to establish a number of scholarships in their Institution; and with the receipt of the letter advising them of the remittance of the necessary funds, came also the promise of an additional yearly donation of one thousand dollars from two gentlemen in New York, which the Lord inclined their hearts to make the very day after the Evangelical Society had spent a day in prayer for a blessing on the labors of christians. Like solid expressions of interest, were received from England and Germany, from Holland, France and protestant Switzerland. Not less favored have they been in the *personnel* of their new Institution, than in the means of *physical* support. They have succeeded in obtaining five able professors—well qualified in every respect for their important duties; and the number of students has always surpassed their expectations, and has steadily increased from the commencement of their operations. The first year, they numbered 11 regular students; the second, 13; the third, 16; and the fourth, in 1836, they had 22 pupils. Thus has this interesting Institution been prospered of Heaven, beyond the most sanguine expectations of its warmest friends. And its past success warrants the belief that it will, ere long, not only be able to furnish a sufficiency of learned and pious ministers for the churches in the reformed part of French Switzerland, but also to send many evangelists to the destitute churches of protestant France. Indeed, it is in reference to France, that this Institution is to be regarded with the deepest interest. It is the only orthodox Seminary where a French protestant can obtain a suitable theological education; the university at Strasburg having become too much infected with Neologism; as the college of Geneva has been with Arianism. To this Institution, therefore, protestant France must look for the supplies of its clergy; and from it, must go forth the redeeming influence, which, we trust is, ere long, not only to restore the declined orthodox churches of that country to their former purity and life, but also to overthrow the existing holds of superstition and infidelity, and bring the whole land under the dominion of the gospel. To no other human instrumentality in the accomplishment of this great end, can the eye of hope turn with such confi-

dence. That it may go on to prosper and increase, and fulfil the desires and hopes of the friends of piety in France, must be the earnest prayer of every friend of Christ's kingdom.

In the progress of this institution, another want has been developed, which the Society have hastened to supply. It was found that many of the applicants for admission to the Theological School, were wanting in the requisite preparation. Hence they were led to the establishment of a preparatory school, which has met with great success.

But it is time to turn to other departments of Christian effort, to which the Evangelical Society have turned their attention. The number of children who profaned the Sabbath in the most public manner in the streets of Geneva, suggested the propriety of establishing a Sabbath School, which now numbers about a hundred pupils. A like regard for the religious training of the young, led to the establishment of a school during the week, in which the word of God was to receive the first place in the instructions; and also of a school for catechumens, which is attended three times during the week. To these has been added an Infant School, which soon after it was opened, had 28 or 30 pupils under its care.

To the circulation of religious tracts the Society early directed its attention. During the first three years, the total number of tracts distributed amounted to 27,000. The distribution of bibles and testaments also has occupied to a considerable degree, the attention of the Society. At the end of the third year, they had distributed 1,785 bibles and 20,069 testaments.

One of the most interesting departments of the Society's labors has been that of *colportage*. This term, originally signifying *hawking* or *peddling*, is applied to the business of those who go about selling, or when unable to sell, distributing gratuitously, parts or entire copies of the Scriptures from house to house, and from village to village. The labors of these *colporteurs* have been successful in the highest degree. Eminently devoted to the cause of their master, they shrink from no difficulties and are deterred by no opposition or persecution; and equally disinterested and self-denying, they expect and receive no remuneration for their services. The Society merely provides them with food and clothing while on their mission: beyond this, they receive no reward, but the reward of them that do good. During the six summer months they labor at home for the support of their families; the six winter months they devote to the business of *colportage*. Shut out by the government from the Catholic Cantons of Switzerland, they have directed their efforts principally to the catholic and infidel villages of France. Here they were often subject to great opposition and personal exposure; but their zeal and kindness and good sense, generally commended them to those whom they visited. Many of them are converted Romanists, and are, from this circumstance, well qualified to labor among Catholics. They read the Scriptures whenever occasion offers, accompanying the reading with remarks and exhortations. Their reports, extracts from which have appeared from time to time in American prints, are full of interest. And through the blessing of God upon their unpretending labors, multitudes have been led to see the errors and deceptions of Romanism, and the folly and danger of infidelity, and to embrace the truth as it is in Jesus. In some places, christian churches have grown out of their efforts, and these are now soliciting most earnestly the aid of christians from abroad, in sustaining a gospel ministry. Twenty villages in the vicinity of Toulouse, formerly Catholic, are now loudly crying for preachers of the gospel. The Society, the last year, employed 27 of these *colporteurs*. The expenses of each are about 600 francs, or 120 dollars, for six months.

The progress of this work has opened other fields of promising usefulness. The transient labors of these col-



porteurs, now call for the more permanent and systematic labors of regularly educated ministers. The Society has taken advantage of this to send evangelists to the parts previously traversed and prepared by the *colporteurs*. The last year they sent out four; and notwithstanding the limited amount of their means and the difficulty of procuring suitable men, they hope to increase the number considerably, the year to come. To some places, where the *colporteurs* and evangelists have met or are likely to meet with serious opposition, they purpose to send religious teachers, who are to disseminate the principles of the gospel by means of schools. The cause of education being now much in favor in France, they hope, in this way, to effect their object, without encountering the virulent opposition and persecution which they would otherwise have to endure from artful priests and malignant bigots.

Deprived of the privilege of hearing the truth in its purity in the churches of their own national establishment, they have also erected a convenient house of worship for their own accommodation, the corner stone of which was laid on the three hundredth anniversary of the day when Farel first came to Geneva to preach the doctrines of the reformation. They have here collected a respectable congregation, and maintain regularly the ordinary services of the sanctuary.

Such has been the origin and progress of the Evangelical Society of Geneva. Their original plan was broad and extensive,—even as the demands of the world and the injunctions of the gospel; and in its execution, their labors have necessarily grown and multiplied on their hands. Yet through committees, to whom the different departments are severally assigned, they are enabled to direct their manifold operations without confusion or embarrassment. Their beginnings were small, and to human eyes promised little. But their faith was strong, and God has rewarded them a hundred fold. Even now they are but in their infancy; yet are they strong, for the Almighty is with them and for them. And in the aims and tendencies of their efforts, we think we see the causes working which shall ere long accomplish the moral and spiritual regeneration of France. Certain it is, so far as certainty can be predicated of such matters, that it is through Switzerland mainly that France is to be evangelized, and converted to the gospel. And those who feel strongly and deeply for France, must turn their eyes to Switzerland for the means of effecting the moral elevation of this important country. In no way can the benevolent of other lands promote this blessed cause more effectually than by working through the instrumentality of their Swiss brethren. To this work of redeeming France, the pious Genevese are turning their attention. They begin to regard it as a duty devolved on them in a peculiar manner; and they are directing their chief energies to this enterprise. Their band is still small and feeble. They need the co-operation and prayers of christians of other lands. And who that has heard of Switzerland, of her brave and patriotic sons, of her struggles for liberty, of her conflicts with error and superstition, of her achievements for the cause of truth; of Geneva, and her ever to be remembered Farel and Calvin and Beza, of her glorious reformation, of her degeneracy and corruption, and of her present paintings after purity and soundness, and has a heart to sympathize with the noble and generous and good, and feel for the weak but deserving, will withhold his charities or his prayers?

I must not omit to mention here, that besides the benevolent operations already alluded to, there is in Geneva a general Bible Society which has been organized and actively engaged for 17 years; besides other independent evangelical associations for distinct benevolent objects. I had the pleasure of attending a meeting of the committee of one of these associations. Five gentle men composed the committee. The object is the sup-

port of a mission to Algiers. It appears that besides the soldiers in the French service there, many of whom are Swiss, there are more than a thousand children; who, with their parents, are destitute of all religious instruction. This destitution has awakened the sympathies of christians in Toulouse, who have undertaken to send them a missionary and a religious teacher. The committee at Geneva are auxiliary to the committee at Toulouse. They hope also through this medium to reach the native Algerines with a christian influence.

For the *Intelligencer*.

#### SPEAK EVIL OF NO MAN.

I propose in this number to give two or three additional cases of the violation of this precept.

This is done when we withhold our countenance and support of a man when he may fairly expect to receive it. There are many occasions in life when we are fairly bound to give our approbation of virtue; and when for us to withhold it, would be construed into a disapproval of the conduct, and would do the persons in question a positive injustice. Suppose, for the sake of illustration, that a stranger comes to you, and asks for employment. He appears well: you need his services; and are disposed to employ him. But you wish to learn more about him; and you ask him for testimonials of his character. He refers you to a man, with whom he has labored, confident that he will furnish every needed recommendation. You go to that man, and find that the stranger had been in his service for years. You ask what character he has sustained; whether he has been faithful and honest and industrious. The only reply you receive is, that he prefers to say nothing about him. You infer, from his silence, that he has nothing to say in his favor; and that he is silent, because if he speaks he must testify against him. Your mind is at once filled with suspicions; and you are decided not to employ him. Now if the stranger has been a good servant, in the employment of that man, as is very supposable, and his unwillingness to praise him arises as it may from some petty feeling of resentment which he is harboring against him, he has done him a positive and an important injury. He has made the impression upon the mind of one who is interested to know, that the stranger is a man that cannot be trusted, and that it is unsafe to employ him. He has done a real injury, and as much deserves to suffer for it, as though he had been guilty of defamation. For him, in such a case, to attempt to palliate his guilt, by the plea that he has said nothing against him, is to resort to an artifice as mean and contemptible as the fault it was designed to excuse. There is no honorable palliation for such an offense; and every honorable man must despise it.

This illustration may serve to bring to mind the hundreds of similar cases that are constantly occurring. We only wish to show by it that there are cases in the life of every man, when he is justly expected to give his approbation of virtue; and that for him to be silent on such occasions, is to make him guilty of defamation, of the most dishonorable and despicable kind. It shows that a man may speak evil of another most effectually and injuriously, when he says nothing at all.

Another method of slander, not unlike the foregoing, is when, being asked our opinion of a man's character, we tell only what we know to be *bad* about him, and leave unsaid the *good*. This is a common practice. The man who does it, endeavors to persuade himself that he is justified in doing so, because he tells only what is true. But he is asked to give a representation of another's character. The person who needs the information supposes he is listening to a representation of the whole character; whereas he is hearing only the bad, and none of the good qualities; and he receives a wrong impression. He forms an unfavorable opinion. A real and perhaps an important injury is done to the person concerning whom this partial



representation is made. The man who has done it, is a slanderer; and a slanderer, too, in not the best sense of the word. He has said nothing but the truth, it is admitted. But he has not told the whole truth; and that the one who hears him *supposes* he has done. He has as effectually made a wrong impression as he would have done if he had told that which was false; and he knows it. But if he has meanness enough to slander in such a way, he would probably have meanness enough to apologise for it by the plea that he had told only the truth.—But every good and noble minded man will despise both his conduct and his apology.

But lest I extend this article too far, I will take yet another paper to complete the enumeration of the various cases of slander.

#### BLESSED LAND OF LIBERTY.

An ingenuous immigrant from old Ireland, escaping from the restraints of his native land to enjoy the liberty of free and happy America, gave utterance to his exuberant joy, as he first gained a sight of our shores, by the expressive exclamation, 'Blessed land of liberty, where there is no hanging for stealing;'—a very good description of the character of American liberty. That is just the kind of liberty that is enjoyed in happy America. Men are free to do evil. Their evil passions are under very little restraints; and, in the Irishman's meaning of the word, it is a land of liberty. He could not well have expressed more truth in so few words.

In taking our exchange papers from the office this morning, we observed that the well known appearance of two of them,—the Ohio Observer and the St. Louis Observer,—was very much changed. The inside form of the Ohio Observer contained only half its usual quantity of matter; and an editorial article, in accounting for the deficiency, says, that having been requested by a respectable meeting of the citizens of Hudson to publish several resolutions, in which an influential individual is named as having been guilty of licentious conduct, a company of persons, headed by Van R. Humphrey, Esq., to prevent the publication of the resolutions referred to, came into the printing office the night previous to publishing the paper, and with clubs demolished the press.

Such is the liberty enjoyed in Hudson, Ohio;—liberty to be licentious, and probably to commit almost any other abomination, but no liberty to lisp a word of reproof. Any attempt to hinder the freedom of evil-doing, is assailed and attempted to be put down by brute force.

If this Van R. Humphrey, Esq. was formerly Van Rensselaer Humphrey of Goshen, in this state, we regret to hear so sorry an account of the character of this acquaintance of our boyhood. We thought he possessed considerable native talent, and were in hopes he would use it for the benefit of community. But this act of outrage does little credit either to his heart or his head. For, whoever may be the man whom those resolutions respect, whether himself or some friend whose baseness he wished to conceal, he could not well have devised a more effectual method to publish his shame. If this is a fair specimen of his shrewdness, he is not so much of a man as we supposed he would make. So also if an abomination has been committed in Hudson so gross that the citizens think it needful to pass resolutions condemning it, he, if a virtuous citizen, would be glad to have the public disapprobation expressed, and the evil put to shame. Or if the allegation is false or defamatory, and the Editor, or any one else, repeats it, Van R. Humphrey, Esq. and his friends have the protection of the law, and he ought to be able to expound and enforce it. It is beneath him or any other man, who makes any pretensions to virtue or honorable principle, to commit such an outrage in the face of the law and in violation of the peace of the community. If mobs may take the government of society into their hands, and with clubs decide what shall be done and what shall not be, then is there an end to liber-

ty and order and happiness,—and Van R. Humphrey, Esq. surely must have sense enough to know it. By this act of outrage, therefore, he has proved himself destitute of that regard for law and order, which is indispensable to constitute any one an honorable and virtuous man, and a patriotic citizen. The peace and happiness of community would be poorly guarded in the hands of such men. In view of such an outrage committed by him, we can hardly keep down the suspicion, that he is influenced by feelings similar to those of a certain woman of his native town, who was once heard to say that she had rather folks would talk *bad* about her than not to say any thing. If he is a man of any tolerable sagacity, and sees the tendency of mobocracy, it surely is not uncharitable to suppose that he is willing to give himself notoriety, even at the expense of the peace of the community. He is not alone in such an ambition. Our country is swarming with such men. Not one of them probably but would prefer to be promoted by honorable means. But if they cannot rise by the suffrage of their virtuous fellow citizens, they will head the rabble and thus obtain an ignoble elevation.

What the Editor of the St. Louis Observer had done, or was about to do, to expose him to the violence of a mob, he has for some reason deferred relating. He only says that the type set for his paper was by violence battered and thrown down, and so he was prevented from issuing his usual sheet. Probably he was about to expose some similar abomination. And the law of the rabble now is, or is fast coming to be, that men may practise what abominations they please, and nobody shall say a word about it. If an Editor ventures to expose any evil, or a Minister dares to preach against it, or a Magistrate attempts to enforce the law against it, he does it in either case at hazzard. A depraved public sentiment, lusting after indulgence, may make him pay dearly for his presumption. Surely we are fallen on evil times. This spirit of misrule is rapidly increasing. If the friends of law and order and correct principles do not rally and take a decided stand, and suppress these out-breakings of violence, all rational liberty is at an end. The restraints of law and of a healthy public sentiment which have so long been our defense and our safety, will give way to the dread inspired by the dagger of the assassin.

#### DIALOGUE

*Between a Master and his Slave, on Independence morning.*

*Slave.*—Master, how the cannons roar!  
See the banners waving o'er!  
What a glorious jubilee!  
Master, *what is liberty?*

*Master.*—'Tis our country's proudest boast  
Of her blessings valued most—  
Birthright to his children given  
From th' indulgent hand of Heaven.  
Hopes, without it, are but fears;  
Joys, without it, stained with tears—  
Earth a pall upon the sight—  
Life a dreary, dreamless night.  
Welcome, then, this jubilee!  
Glorious—glorious Liberty!

*Slave.*—Glorious—glorious Liberty!—  
Master, is *our* country free?  
Is this boom of heaven thine?

*Master.*—'Tis the right of all—'tis mine!  
Heaven's broad gift is Liberty;  
Precious blessing!—*we are free!*

*Slave.*—Precious blessing!—*we are free*

*Master.*—Silence, minion!



*Slave.*———*Not for me ?*  
Is it 'glorious Liberty,'  
And yet I this blessing lack ?

*Master.*—Silence, minion!—*thou art black !*  
ROKERY.

For the *Intelligencer*.  
**MORMONISM.**

*Mr. Editor.*

*Dear Sir,* Having been for the last four years located in Kirtland, on the Western Reserve, I have thought proper to make some communication to the public in relation to the Mormons, a sect of Religious Fanatics, who are collected in this town. This service I have considered as due to the cause of humanity, as well as to the cause of truth and righteousness. What I have to communicate shall be said in the spirit of candor and christian charity.

Mormonism, it is well known, originated with Joseph Smith in the town of Manchester, adjoining Palmyra, in the state of New York. Smith had previously been noted among his acquaintances as a kind of Juggler, and had been employed in digging after money. He was believed by the ignorant to possess the power of second sight, by looking through a certain stone in his possession. He relates that when he was 17 years of age, while seeking after the Lord he had a nocturnal vision, and a wonderful display of celestial glory. An angel descended and warned him that God was about to make an astonishing revelation to the world, and then directed him to go to such a place, and after prying up a stone he should find a number of plates of the color of gold inscribed with hieroglyphics, and under them a breastplate, and under that a transparent stone or stones which was the Urim and Thummim mentioned by Moses. The vision and the command were repeated four times that night and once on the following day. He went as directed by the angel, and pried up the stone under which he discovered the plates shining like gold, and when he saw them his cupidity was excited and he hoped to make himself rich by the discovery, although thus highly favored of the Lord. But for this sordid and unworthy motive, when he attempted to seize hold of the plates, they eluded his grasp and vanished and he was obliged to go home without them. It was not till four years had elapsed, till he had humbled himself and prayed and cast away his selfishness that he obtained a new revelation and went and obtained the plates.

The manner of translation was wonderful as the discovery. By putting his finger on one of the characters and imploring divine aid, then looking through the Urim and Thummim he would see the import written in plain English on a screen placed before him. After delivering this to his amanuensis she would again proceed in the same manner and obtain the meaning of the next character, and so on till he came to a part of the plates which were sealed up, and there was commanded to desist; and he says he has a promise from God that in due time he will enable him to translate the remainder. This is the relation as given by Smith. A man by the name Harris, of a visionary turn of mind, assisted in the translation, and afterwards Oliver Cowdery. By the aid of Harris's property the book was printed, and it is

affirmed by the people of that neighborhood that at first his motives were entirely mercenary,—a mere money speculation. The book thus produced is called by them The Book of Mormon; and is pretended to be of the same Divine Inspiration and authority as the Bible. The Mormons came to Kirtland about six years ago; being taught by their leaders that this was one of the stakes of Zion,—the eastern border of the promised land. Not long after their arrival in Kirtland, a revelation was obtained that the seat and center of Zion was in Jackson county, in the western part of Missouri; and thither a multitude of them repaired, with Smith at their head. Soon after they were routed and expelled from the county by the infidels, and many of them returned to Kirtland. There they have been gathering their converts from various parts of the United States, until their present number probably amounts to upwards of one thousand; besides the transient companies of pilgrims who come here from the East to inquire the way to Zion, and then pass on to Missouri.

They have built a huge stone temple in this town, 50 feet high, and 60 by 80 on the ground, at an expense of \$40,000. On the front is this inscription, "The House of the Lord, built by the Latter-day Saints." The lower story is the place of worship, the middle for the school of the prophets, and the upper for an academical school; a distinguished Professor of Hebrew is their teacher. He is now giving his second course, with about one hundred in each class.

While I am exposing these palpable impositions of the apostles of Mormonism, candor obliges me to say that many of the common people are industrious, good neighbors, very sincerely deceived, and possibly very sincere Christians. They seem to delight in the duty of prayer, and the services of devotion, and their zeal goes far beyond any thing seen among sober Christians. Some are enterprising and intelligent, conversant with the bible, and fond of reading; and here, I apprehend, many who have heard of them only by common report are mistaken; supposing them all to be ignorant and degraded and beneath the notice of all respectable people. The prevalence of religious delusion is not to be attributed so much to mere ignorance, as to the structure and prejudices and pernicious habits of the mind,—a predisposition to be captivated with any thing that is new or wonderful. It is furthermore proper to notice that this religious sect have been slandered, and belied, and persecuted beyond measure. We entirely disapprove of those violent measures which have been taken with them in Missouri and some other places; 1st. because it is an outrage upon inalienable rights,—all men justly claiming to be protected in the enjoyment of life, liberty, and the pursuit of happiness; and 2d. because it is unwise; persecution being the most effectual way to build up fanatics in error and delusion. But since there is a certain class in every community who are predisposed to embrace any wild delusion which chances to meet them, and since many such have already been deceived and lured away to Kirtland and to Zion, and have been disappointed and distressed, and reduced to poverty and want, and, moreover, since there are now many converts abroad who are looking to this place with longing eyes, as to a land flowing with milk and honey, and



expecting, when they find the means of getting here, to bid farewell to all earthly sorrow, we think the world have a right to know the state of things among them. Many of them live in extreme indigence. They suffer accumulated evils by crowding a multitude of poor people together, when, by a wider distribution, they might have better means of supplying their wants. Some of them are wealthy, and they have purchased 3 or 4000 acres of land in different parts of this town. A grotesque assemblage of hovels and shanties and small houses have been thrown up wherever they could find a footing; but very few of all these cabins would be accounted fit for human habitations.

About the first of May, 1834, a company of armed men from this place, about 100 in number, by command of Joseph, commenced a crusade to Missouri, to expel the infidels of Zion, and to reinstate their brethren into their possessions; at the same time he assured them by a revelation from heaven, that the expedition would succeed and the object be attained. When these gallant knights-errant arrived in Missouri, they were met by some of the constituted authorities and warned to desist; and Joseph very prudently had a revelation that the war was at an end. After spending the hottest part of the season on this long and tedious pilgrimage of 2000 miles, having suffered great hardships, and numbers having been swept off by the cholera, they returned in straggling companies to Kirtland. Those of them who remained here during the campaign were required to work one day in each week on the temple; and the poor females were instructed to part even with the necessities of life in aid of the same object. They looked forward to the completion of the Temple as a Grand Era, when Christ would descend and dwell among them, and commence his reign on earth. These burdens are severely felt by the poor people among them, and can only be sustained by the unconquerable strength of their faith. Last summer a man came to Kirtland and brought among the Mormons four Egyptian mummies. The exhibition exactly struck their fancy. All the Mormons flocked to see the wonderful sight; and Joseph deciphered some of the hieroglyphics, and made known in writing the name and character and antiquity of some of the mummies;—this was an additional proof of his divine inspiration. The man continued with them a week; and then a command was given them to purchase the whole, which they did for \$2400. The mummies were soon sent out for exhibition by one of their apostles, but being unsuccessful he brought them back to Kirtland and threw them aside. There is reason to believe that many who come here with high expectations have met with sore disappointment. They expected to find every thing in Apostolic order; but instead of this, they have found a whiskey-selling tavern, a pugnacious Prophet, and an inhospitable people. Some poor families, after long journeys to see this Promised Land, have met with a cold repulse; have been compelled to sleep out of doors, and to remain in a community the most unfavorable to get a livelihood, and under a spiritual hierarchy, who bind heavy burdens grievous to be borne, but will not touch them with one of their fingers.

The Mormons to a man all abhor priests, and priestcraft, and societies, and the whole system of

religious institutions among established churches; and yet they themselves are the most obsequious and abject slaves to the spiritual rule of their leaders. All their affairs, small and great, are directed by special revelation. By a miserable attempt to ape the language and style of scripture, they clothe their commands with the authority of heaven; and the people have nothing to do but to hear and obey. If the Prophet demand their money for the Lord's treasury, he can have it by uttering a Thus saith the Lord. By these sacrifices, they give what among selfish men would be called a pretty good proof of sincerity at least. Thus it happens, that those who complain loudest of priestcraft, are the most wofully priest-ridden of all men.

In regard to their religious sentiments, the fundamental principle of Mormonism is, that God continues to hold intercourse with the saints on earth by visions and revelations, as freely and familiarly as he has done in any age of the world. That the true church have the same power to cast out devils, to speak with new tongues, to take up serpents, to drink poison unhurt, and to recover the sick by the laying on of hands. They make great use of the declaration of our Saviour in Mark xvi. 17, 18, and strenuously contend that the promise applies to all that believe in every age. They contend that the God worshipped by the Presbyterians and all other sectarians is no better than a wooden god. They believe that the true God is a material being, composed of body and parts; and that when the Creator formed Adam in his own image, he made him about the size and shape of God himself. They believe in the final restoration of all men except apostate Mormons. They blaspheme against the Holy Ghost and can never have forgiveness, neither in this world, neither in the world to come. Their avowed object is to restore Christianity to its primeval purity. In the true style of fanaticism they regard themselves as the exclusive favorites of heaven; and the whole religious world as natural brute beasts that know nothing. After the example of our Saviour they have recently ordained and commissioned twelve apostles and seventy elders, to go throughout this heathen country and to give a final call to repent and be baptized and believe in Mormonism before the wicked are cut off. The people of this region are viewed by them as standing in the place of Chorazin and Bethsaida and Capernaum, unwilling to believe in spite of all the mighty works they have tried to perform. They are habitually pretending to speak in tongues, and to the working of miracles, but nobody can have any evidence of these wonders but those who have Mormon eyes and Mormon ears. When they first came to Kirtland Mr. Rigdon joined them, and a few families followed in his train; but otherwise of the former inhabitants scarce a single conversion has happened since. The fact is that the people are well assured that all their pretensions to miraculous gifts of every kind are a sheer imposition. But whenever any miracle fails they have a convenient salvo at hand to account for the failure; that is the want of faith; a most impudent and officious intruder, always ready at hand to nullify all their pious efforts and to render them weak and feeble as other men. Instances frequently occur which may serve as examples of their power of healing. A young man lying on a bed of sick-



ness sent after Smith and his Elders to come and heal him. After praying over him, anointing him with oil in the name of the Lord, he commanded the disease to depart; pronounced him healed and ordered him to rise up and walk. Stimulated by the circumstances and by high expectation, the youth rose up and attempted to walk; but presently becoming faint, by the help of bystanders he betook himself to the bed again, and grew worse. They of course imputed his sudden relapse to the failure of his faith. He then sent for the regular physician, and by faithful means he recovered. Another late instance was a young woman lying at the point of death with the measles. The Elders were called to lay hands on her in like manner; and very soon afterwards she was a corpse. The prophet has undergone repeated trials before the church, and has made frequent confessions; and among the faithful this is accounted an additional proof of his humility and divine inspiration. They only class his failings with those recorded of the ancient prophets. But the faith of many among them has failed, and they have had honesty enough to confess it. They have opened their eyes—the delusion has vanished, and they have been astonished at their besotted infatuation. Frequent depredations have happened among them, and it has sometimes required the art and assiduity of all their prophets and priests and elders to keep the whole Babel from tumbling down together.

It is difficult to foretell how long it will take this gust of Fanaticism to spend itself, and die away, and sink to the oblivion of the 1000 others which have gone before it. Situated as we are, we have need of patience; and we often realize the truth of Solomon, that "Though you should bray a fool in a mortar with a pestle, yet will not his folly depart from him."

On the whole, the vice of Mormonism must be accounted one of the most palpable and wide-spreading delusions which this country has ever seen; and nothing can equal the zeal of their leaders in its propagation. The completion of the Temple according to the pattern shown to Joseph in vision, is a monument of unconquerable zeal. The imposing splendor of the pulpits, the orders of the Melchisedec and the Aaronic priesthoods, and the vails which are let down or drawn by machinery, dividing the place of worship into several apartments, presents before us a strange compound of Jewish antiquity and Roman Catholic mummery. The reproof which the prophet addresses to ancient Israel that they dwelt in cieled houses while the Temple of God was laid waste, can never be applied to these Mormons. Stimulated by strong faith and zeal, you will see them muster all their forces for miles around to hear the brethren speak in tongues, and proclaim the wonderful works of God. In this view they give to those who call themselves sober Christians a most severe rebuke. If they had half the zeal of these misguided Mormons, the world would tremble, and the millennial day would speedily be ushered in. Yours, in the bonds of the Gospel.

TRUMAN COE.

### THE SANCTUARY,

#### A TEMPORAL BLESSING.

By living without a preached gospel men suffer in their interest ten times the cost of sustaining it. Restraint is removed from vice, and the enemies of vir-

tue, sustained by a perverse public sentiment, walk undisguised their guilty round of midnight depredations. Vice, that law was invented to punish, claims its protection. Acts of inebriation, and lust, and profanity, and falsehood, and every other daring outrage upon the laws of God and the peace of society are at length, perhaps, unblushingly committed, rendering insecure every interest of man, temporal and spiritual. The prudent man must now expend, upon the vices of his children, many times the sum that would have nobly sustained the gospel institutions. But, alas! he withheld his support from these to buy his offspring the means of their eternal undoing. He saved the price of helping to build the sanctuary, and the pittance required to support the ministry, and equip his family for the occupancy of their pew; and added to those, he saved all the earnings of the Sabbath-day, but he saved it to put it into a bag with holes; to bequeath it to an infidel, a debauched and profligate offspring. If a very small portion of the estate had been expended for their religious education and they had acquired some knowledge of God, and a conscience rectified by his word, they might have been men, and possessed more than the virtues of a father, and been entrusted with his estate and the honors of his house, to hand down his name and his praise to unborn generations. But the self-abused father now lying on his dying-bed sees nothing else to do but put his large estate into the purse of vagabonds where it will evaporate like the dew of the morning, or rot and breed corruption, and carry death through the whole field of its pestiferous exhalations. It does not bless his sons, but renders them the more capable of being incurably profligate. The merest poverty, depriving them of the means of beastly indulgence, might have begotten hope of their redemption. But the poor father must now disinherit his children, or totally damn them. And now in the mean time through his money and his heirs pours out pestilence upon society, and generates a plague to operate the ruin of unborn generations. But that father has only himself to blame. His son formed the best character he could with the means his father furnished him.— Among these means there was no sanctuary, nor Sabbath, nor ministry, nor valuable library, nor school, nor domestic piety, nor parent's holy example, to give him character and virtue, and render him a man. And while this individual loss is going on, by the sacrilege of the sanctuary, there is a gradual and yet preceptible sinking of the interest of the whole community. The original population are perishing. And no change of inhabitants will alter circumstances for the better. For the man of decent habits who has any character or interest to lose will not make up his residence in a territory so desolate and approaching evidently toward a still grosser desolation. Sinking property will ever be held above its value till it reaches its lowest price. Hence no exchange of population will be for the better, but all for the worse. They may get rid of many a low and troublesome family, but invariably receive in exchange the very dregs of some other ill-fated and miserable community. It will now infallibly result that every inch of territory is subjected to perpetual depreciation. Had the town sustained the sanctuary at any price, and from no other motives but to keep up the value of its lands, it would have told well on their interest. But the day



of their prime has gone by, and a public sentiment is generated that is adverse to that only measure that would cure their calamities. It may be that a single individual of large interest would do well as a worldly calculator to build a sanctuary, and establish a ministry, and institute a Sabbath. He would thus secure his heirs from ruin and his interest from prolonged and fatal depreciation. The very best sections of christendom would run precipitately back to heathenism, only break down the house of God. Who but heathen can be expected to set any price on heathen territory, upon habitations which have become infested with a moral plague, and fields over which there blow perpetually the withering and deadly blasts of a burning desert. And there is fled in the mean time about all that rendered life valuable. Conjugal fidelity, and parental tenderness, and filial confidence and duty begin to be more scarce and less valued than in Sabbath and sanctuary times. And where are now the family altar, and the social bible-reading, and the evening fire-side hymn, and the respect for age, and the kind attention to the poor and the houseless; where are the precious endearments of home? And where the authority so put down iniquity? And the wholesome public sentiment to sustain virtuous deportment, and guard individual rights, and cradle into calmness the tumult of riot? All these disappear along with respect for the sanctuary and attendance upon the ordinances and institutions of religion. It is not in the nature of things, and evidently is not the design of Providence, that these healthful principles shall survive the moment when the bittern and the owl have their home in the old weather-beaten and time worn sanctuary. And I need not say that all heathen lands are destitute of the public sentiments and the humanizing principles that bless mankind and that lie at the foundation of social happiness. And facts assure us that a territory that has been Christian can run back to heathenism as rapidly as time can speed and virtue decline. Hence those who have made up their minds to dispense with gospel institutions must calculate on a diminution of their catalogue of comforts, beyond what any miserable people have presumed, till they have made the awful experiment. Could the people have known where flourished the seven churches of Asia,—could they have dreamed what a desolation would sweep over them, laying waste scores of generations, they would have taken the warning given them, and not have suffered the candlestick to be removed out of his place. And could any abandoned section of christendom have known, ere they parted with the gospel, how soon all their comforts would flee, they would have made one more dying effort, and would have perished if they must by the horns of the altar. And even now if there could be awakened a pulsation of spiritual life, the rock would rise from the quarry, and the timber come down from the wood, and the sanctuary lift its spire, and the "church going bell" utter hints of salvation through all that dreary territory of death. Men grow poor by robbing God. There inevitably follows the abandonment of the gospel a train of litigations and bankruptcies, and imprisonments and divisions, which no human power can control. Some solitary families may seem for a time to thrive, may grow wealthy through the vices of the people, or because they had no share in procuring the desolation, and are not included in the ruin.

But even these, unless they flee soon from the midst of such a Sodom, will become partakers of her plagues. They will see their children contaminated and vile encroachments upon the stillness of their Sabbaths, and the peacefulness of their evenings, and the innocent enjoyments of their interest. They must send away their children to be educated, and send out their capital from the desolated territory, or employ it contraband, in distilleries, and grog-shops, and usury, the only institutions that flourish in the absence of the gospel; and then God will curse their estate, and curse their children with it, and their good name, till they and theirs become amalgamated with the surrounding moral ruins. Thus, when the sanctuary is let go all goes. Men find their counsels turned into foolishness, and they pay a tribute to vice twenty times the assessments of virtue. Hence, when men imagine themselves unable to bear the expense of divine institutions, they should inquire if they be able to live without them.

CLARKE.

#### THE WAY TO BE BLESSED.

Were the writer called upon to give counsel to a small and feeble church, struggling with a low state of religion, and which men would think might be excused for neglecting all care about the Heathen—and were he requested to point out those means which might be best adapted to promote its enlargement and spiritual prosperity; among the leading councils, he would say to such a church, "If you wish to rise, and grow, and prosper, engage in good earnest in sending the gospel to the destitute and the Heathen. Go to work immediately. Exert yourselves by prayer, by mutual conversation and all other scriptural means, as well as by pecuniary contribution. Endeavor to engage, not only every member of the church, but also every hearer, from childhood to hoary age, in this hallowed work. Try the experiment fully and faithfully; and amidst your poverty it will enrich you. Amidst your feebleness it will strengthen you. Amidst the smallness of your numbers, it will enlarge your borders. Amidst your languor and coldness, it will be the means of rousing you to feeling and zeal, vigor and sacred enterprise in the service of your Master. And when you hear from the foreign field the blessed intelligence that your prayers and labors have been the means of some good to the heathen; that hundreds, perhaps thousands of the benighted Pagans have been graciously enlightened by your instrumentality, how will it serve to awaken every Christian feeling, to impart a sacred thrill of gratitude and joy to every bosom not totally dead to moral influence, and to shed down upon you by a hallowed reaction, those very blessings which you benevolently devised for others? "There is that withholdeth more than is meet, but it tendeth to poverty."—*Bib. Repertory.*

#### THE SABBATH.

The inhabitants of Southington, of the various religious denominations, have recently held a meeting, and passed several important resolutions respecting the Sabbath. Let them not, however, feel that they have set every thing right, and secured the observance of this holy day by their vote. Every man among them, and woman too, who loves the Sabbath, has an important work to do; and it will require the united influence of all effectually to arrest the work of desecration. We would say to them,



you have made a good beginning; but it is only a beginning. Go on, in the fear, and depending upon the strength of the Lord of the Sabbath, and his blessing will attend you. Let every town in our state follow this good example. There is yet a redeeming power left; and wo to the friends of the Sabbath if they do not exert it.

The following are their resolutions:

1st. Resolved, That in the opinion of this meeting, the interest of the Redeemer's kingdom requires Christians of every denomination to combine their influence, and take measures to raise the tone of public feeling in favor of the Sabbath, and to prevent its increasing profanation.

2d. Resolved, That the permanence of our free civil institutions of Government depends on the moral virtue of the people, and that a due observance of the Sabbath is essential to the prevalence of moral virtue in the community.

3d. Resolved, That the whole tenor of Revelation, and the past dealings of God with nations, forbid the hope that God will grant long continued prosperity to a Nation that shall desecrate the Sabbath, and abandon the institutions of the Gospel.

4th. Resolved, That the only effectual way of obtaining the blessing of God upon our national institutions, is to render a national obedience to his revealed will.

5th. Resolved, That we accord to the sentiment expressed by the Sabbath Convention recently held in New York, that the 'increasing profanation of the Sabbath is among the most alarming and dangerous national sins, and imperiously calls upon all the Philanthropists and Christians in the nation to engage in zealous efforts and sacrifices to effect a radical reformation in the observance of the Sabbath.'

6th. Resolved, That we adopt the sentiment expressed by the Convention in New York, that it is desirable that State and County Conventions be called to take the subject of the Sabbath into consideration, and adopt measures to effect a thorough reform.

7th. Resolved, That the friends of the Sabbath in the County of Hartford, are hereby specially requested to unite and hold meetings, in their respective towns, and publish their views and feelings on the subject of calling a Convention to effect the object expressed in the foregoing resolution.

8th. Resolved, That should the friends of Sabbath in Hartford County be disposed to call a County Convention to aid in effecting a due observance of the Sabbath, we shall deem it our duty to send delegates to such Convention.

9th. Resolved, That we will use our individual influence, in all suitable ways, to persuade those with whom we have intercourse to keep the Sabbath.

#### HARSHNESS AND SEVERITY.

Much censure is heaped upon some of the most useful ministers of our day, for their bold and pointed rebukes of sin. They are said to be hard and harsh, to hurt feelings, to arouse the angry passions, to produce much mischief, &c. But what was the opinion of that great reformer, Martin Luther, on this subject. (Now the most prudent Christians will acknowledge that Luther did a great deal of good, though they will perhaps add, "he might have done more had he been less severe.") At a certain time when he was censured for his bold manner of expressing himself, he replied, "Almost all men condemn my tartness of expression, but I am of opinion that God will have the deceits of men thus powerfully exposed; for I plainly perceive that those things which are *softly* dealt with, in our corrupt age, give people but *light* concern and are presently forgotten. If I have exceeded the bounds of moderation the *monstrous turpitude* of the times has transported me. Nor do I transcend the example of Christ, who, having to do with the people of like manners, called them sharply by their own proper names, such as an

adulterous and perverse generation, a brood of vipers, hypocrites, children of the devil, who could not escape the damnation of hell."—*Morning Star*.

#### CONVERSION OF CHILDREN.

1. The greatest portion of the energies of the church ought to be expended on children and youth.

One-third of our whole population are under twelve years; and keeping in view the fact that very many die in early youth, and that many persons in every community are quite beyond the reach of moral influence; it will be allowed that one-half or more of all upon whom the Gospel can be brought to bear, are children. Now, what might not be expected, under God, if the same continuous and varied means of grace were afforded to the young and tender mind, as are expended on those who are hardened in sin? Suppose children were to be specially sought for and brought to the sanctuary, and there were to be personally addressed once each Sabbath from the pulpit, and meetings of prayer and conference held for them, and frequent visits made them for personal conversation, should we not witness mightier triumphs of truth than have been yet seen—many conversions where there is now one?

If our churches were to rise up and labor as directly and perseveringly for the conversion of children, as they do for adults, I cannot doubt that the salvation of God would come out of Zion more gloriously than any imagine. I cannot say what I would on this point, without writing many pages; let me be pardoned for adding, that it is matter for sorrowful foreboding, that a majority of our pastors do so little for the conversion of children;—and truly afflicting that the great body of our churches should leave to almost total neglect the lambs of Christ's flock—the children of the covenant.

2. Every Christian parent ought to be engaged in building up the Sabbath-school.

Perhaps it may appear that this is to be the grand instrument of training up a generation of men who shall save our republic from anarchy and ruin. Certainly it will be allowed that the Sabbath-school is a most potent and blessed institution for redeeming a lost world. And yet in very many churches it is turned over to the hands of a few young members, while a majority of the communion seem to think or care little for it. And so little interest is manifested by a multitude of Christians, that it may be well said, they destroy or prevent the influence which the Sabbath-school might otherwise have upon their children.

Perhaps the eye of some parents will fall upon this article, who have not visited the Sabbath-school for months, and who scarcely know whether their own children have regularly, understandingly, and faithfully recited their lessons, or how they are instructed in the great things of eternity. And, probably, in many towns where this Magazine shall circulate, one-third to one-half of the young are destitute of faithful religious instruction, because Christian parents do not think much about the conversion of children, or set their hearts upon the precious promises of the Bible.

3. This subject gives an affecting view of the condescension and mercy of God our Saviour.

How full of encouragement to those weighed down with parental anxieties, this word—"Casting all your cares upon Him, for He careth for you." And this



promise, "I will be a God to thee, and to thy seed after thee." And oh, how does it put joy in the heart of the stricken one, whose hearth has been made desolate, to hear the Holy One declare himself "the Father of the fatherless, and the widow's Judge."

4. Parents ought to labor for, expecting the conversion of their children.

We have seen that the gospel is adapted to children;—that the promises of God are exceedingly rich to the young; and the truth and freeness of the divine promises we have seen confirmed, in innumerable cases of parental faithfulness. Every Christian father and mother ought to feel pressed under the solemn responsibilities resulting from the consideration, that means and influence are put into their hands for the purpose of securing the salvation of their offspring. Parents should see the rewards of faithfulness to their trust, in the histories of Abraham and Hannah, and the consequences of neglect and of false tenderness, in the melancholy story of Eli.—*Mother's Magazine.* O. M.

#### A HAPPY MEETING, OF A CHRISTIAN FAMILY.

As any thing about the dear Doctor is interesting to his children, his spiritual children, I will give you a little account of what was in the history of families, a remarkable circumstance. Long before Edward came out here, the Doctor tried to have a family meeting, but did not succeed. His vain attempts failed. The children were too scattered. Two were in Connecticut, some in Massachusetts, and one in Rhode Island. That I believe, was five years ago. But now, just think of it, there has been a family meeting in Ohio! When Edward returned, he brought on Mary from Hartford; William came down from Putnam, Ohio. George from Batavia, Ohio, Catharine and Harriet were here already—Henry and Charles at home too, besides Isabella, Thomas and James. These eleven! The first time they ever met together! Mary had never seen James, and she had seen Thomas but once. Such a time as they had!—The old Doctor was almost transported with joy. The affair had been under negotiation for some time. He returned from his trial at Dayton, where he was acquitted 110 to 10, late on Saturday evening. The next morning they for the first time assembled in the parlor. The Doctor attempted to pray, but could scarcely speak. His full heart poured itself out in a flood of weeping. He could not go on. Edward continued, and each one in his turn uttered some sentences of thanksgiving. They then began at the head, and related their fulness; all but the three youngest are pious. After special prayer for them, all joined hands, and sung Old Hundred in the words—"From all who dwell below the skies." Edward preached in his father's pulpit in the morning, William in the afternoon, and George in the evening. The family occupied the three front pews on the broad aisle. Monday morning they assembled, and after reading and prayers, in which all joined, they formed a circle. The Doctor stood in the middle, and gave them a rending speech. He then went around, and gave them each a happy kiss. They had dinner.

Presents flowed in from all quarters. During the afternoon the house was thronged with company from the city, each bringing an offering.—When left alone at evening, they had a general examination of all their characters. The shafts of wit flew amain, the Doctor being struck through in various places; he was however expert enough to hit most of them in turn. From the uproar of the general battle, all must have been wounded. Tues-

day morning saw them together again, drawn up in a straight line for the inspection of the king of happy men. After receiving particular instructions, they formed into a circle. The Doctor made a long and affecting speech. He felt that he stood for the last time in the midst of his children, and each word fell with the weight of a patriarch's. They will be remembered as his dying instructions. He embraced them once more in all the tenderness of his big heart. Each took of all a farewell kiss. With joined hands they joined in a hymn. A prayer was offered, and finally the parting blessing was sobbed forth. Thus ended a meeting, which can be rivalled only in that blessed home, where the ransomed of the Lord, after their weary pilgrimage, shall join the praise of the Lamb. May they all be there. In the course of the forenoon Edward and his wife started for St. Louis, William and George returned to their parishes, Mary and Catharine soon left for New England, and the course of affairs flows as usual. Truly the crown of old men is their children.

#### PROCEEDINGS OF THE GENERAL ASSOCIATION OF CONNECTICUT.

*Reported for the Intelligencer.*

The Association convened at Norfolk, Tuesday, June 21, and was organized by the appointment of the following officers: Rev. G. A. Calhoun, Moderator; Rev. Anson Rood, Scribe; Rev. S. H. Riddell, Ass't. do.

Meeting was opened with prayer. Several Committees were appointed. The Report of the "Everest Fund" was presented, and some other items of business transacted.

*Public Exercises in the P. M.*—Mr. Ely of Mansfield, the appointed preacher, being absent, Mr. Calhoun officiated as his substitute.

*Evening.—Meeting of the State Education Society.*—In the absence of the President and Vice President, Mr. Calhoun was nominated to take the chair. Meeting was opened with prayer. One or two extracts were read from the Treasurer's Report. Then followed a long Report by the Secretary, occupying half an hour. The Report was not destitute of interest, but it was altogether too long. This is a common fault on such occasions. When speakers are to follow, the Report should be as brief and pointed as possible.—Mr. Bacon offered and supported the following resolution:

*Resolved, That to supply an adequate number of evangelical ministers, a greater degree of spirituality is demanded in the visible Church.*

Mr. B. said that spirituality is communion between the soul and God; and devotedness is the result of such communion. Spirituality renders the prayers of Christians fervent and effectual. They are prevalent,—they wield the energies of Omnipotence in behalf of religion. Mr. B. very happily described the mutual influence of a minister and his people. They mould each other. Spirituality in a people calls forth prayers that affect the minister in his study, his pulpit, and through him, multitudes that attend on his labors.

The object of the Education Society is not so much to increase the number of ministers, as their qualifications. There will be ministers of some stamp. In places where a minister will stand up and boast that he cannot read, there is already a greater supply of nominal ministers than in an equal portion of New England. The Education Society proposes to make able and evangelical ministers. One such is worth more than twenty who are not well qualified. He produces many more like himself. Here the standard of this Society should be elevated higher and higher instead of being lowered. Funds applied to young men in our Colleges, serve to produce spirituality. Mr. B. ably refuted the idea that education destroys spirituality. He said it is a libel on God and man. In one sense no place is favorable to piety. In another,



every place is favorable; but none more so than a college where the Gospel is faithfully preached, and where exists a church to call down the blessing of heaven. He said, a minister should not be a novice, lest being puffed up, he should fall into the condemnation of the devil. There were indeed many valuable men who took a short course to the ministry. He would encourage and help forward those who seemed to be called of God to preach the gospel, but he would not have them feel that by a short course of one or three years, they can obtain all the advantages of a thorough education. Mr. B. said he did not like any *half-way-covenant institutions*, for they make novices. As there is no royal road to learning, so there is no democratic road. There is but one way,—some say three; but all one—study, study, study.

The resolution was seconded by Mr. Kirk, of Albany. He said the ministry is important, for God hath made it so. The church in contemplating her work of converting the world, discovers a great chasm,—one link is wanting;—a great multitude of able and evangelical ministers are needed to stop and save the generations that are rising up one after another and pressing their way on to perdition. Some feel this need, but none feel it enough. Greater spirituality is demanded—1. To secure conversions such as will furnish an able and evangelical ministry. Mr. K. said he had lately witnessed two revivals—one resulting in 30, the other in 100 conversions, but two or three only from all this number were looking forward to the ministry. Standard of devotedness so low that very few are willing to give up all to seek the honor of Christ and the salvation of men. Christians are now willing to give their money, but this will be a curse unless they have communion with God and consecrate their money, their children, and themselves to the Lord. Spirituality and that alone will remove obstacles and bring forward such a ministry as is demanded. It will kill heresy. It will root it out of the heart,—then it will leave the head. 2. Spirituality in a higher degree is necessary to resist the worldly-mindedness that prevails. Persons when converted to God should feel willing to give up all and become any thing for his cause and kingdom. No young man should indulge a hope unless he is willing to become a minister and do all he can to save the world. What means that young man who rushes into those professions that are already overstocked, or engages with the world in scrambling after wealth? Every one should inquire—What can—what may I do to advance the kingdom of my Redeemer? 3. Should men be converted in great numbers and possessed of this spirit and devotedness, much money will be demanded to send them into the field,—for this purpose Christians need more spirituality. The men will be poor. The church must sustain them. But to be willing to part with her money she must become more holy.

Dr. Beecher wished to remark on the importance of an elevated standard of ministerial qualifications. He said the loud call for ministers is a strong temptation to undervalue this point;—the temptation comes upon the blind side of the church. But it must be resisted. The standard must not be lowered, nor must it remain stationary. Much depends on raising it. Many things call for a more elevated standard of ministerial qualifications than has yet been attained.

The rising condition of our country calls for it. Formerly knowledge was confined to a few,—the light shone only in the halls of learning; but now it is universally diffused—the mass of knowledge is broken up into fragments and scattered among the people. The press, schools and lyceums are making that a common possession which once belonged to a few. Now in this state of things the old standard of ministerial qualifications will not do. Hitherto our literature has been sanctified. The Presidents, Professors and Tutors in our colleges, have been good men. But let there be a change. Let the ministry stand still, and unsanctified literature go ahead;—

soon the ministry and the churches will be despised. But how shall we keep pace with the march of mind and maintain an elevated standard of ministerial qualifications? The mind can't be pushed across lots. You might as well send up the forests and the crops of the field by hot-bed influence. There must be time for the mind to acquire its treasures. It takes time to fill a barrel. With a given orifice it will fill only just so fast, force it as much as you will. So with mind. It must have time. We can't shorten the course for the ministry,—we can't go across lots, and at the same time maintain an elevated standard of ministerial qualifications.

Again: One class of the *cross-lots* men might do well; but the next would fall a jog below. Thus they would descend to very short meter, and the ministry would be despised. Dr. B. referred to the state in which he found Lane Seminary. Some came with suitable preparation: others with limited advantages. By permitting these two classes to mingle together—some to go round and others cross lots, he found they were coming out in alternate long meter and short meter. This would not do. As a general rule, none should look to the ministry without first pursuing what is equivalent to a thorough collegiate course of study.

Again: In the minds of ignorant men there is a strong disposition to fanaticism. A man that knows but little thinks he knows a great deal. A man that always looks out through a key-hole thinks he sees the whole world. The influence of such men would be disastrous. They would certainly divide the church. They do not know things enough to unite and consolidate men. They have their hobby-horses—one riding one way and another another—dashing against each other. A man that knows but a thing or two is not fit to preach the gospel. There is more lost by the faults of such men than there is good accomplished. They save some, but they destroy many. Don't, then, let us mar the work of God with an ignorant ministry.

Wednesday Morning.—Prayer by the Moderator.

Reports were received from foreign bodies. The following are a few of the facts stated by delegates from abroad.

The Delegate from Vt. observed, that in his State the Sabbath is desecrated to an alarming extent. He had made some calculations, and found that only 300 out of 2700 habitually attended public worship. He believed that arrangements for business were made on the Sabbath more than on all other days.

The Delegate from Mass. observed that in his State there had been more than ordinary advance in knowledge, and vital godliness; and also that there was increasing attention to the importance and observance of the seventh commandment.

Rev. Mr. Beckwith was heard on the subject of Peace. He insisted on the peculiar ability enjoyed by ministers to promote peace. They must rouse or nothing will be done. Who removed slavery from Great Britain? Who broke up the Papal system? Who led in the work of moral reformation? Ministers of the Gospel. And they must move in the cause of Peace. They should preach it as a part of the gospel.

Christendom has always been in favor of war. Thus great dishonor and reproach have been brought on the religion of Christ. There must be a change. Ministers must labor to effect it. They must strive to enlighten and correct public sentiment,—draw forth an expression of the feelings of their churches against war, and enlist their efforts and prayers for the universal spread of Peace.

The following Resolutions were unanimously adopted.

1. That the Gospel of Jesus Christ, in its universal diffusion, will secure the termination of war, by the destruction of those vile passions from whence come wars and fightings.

2. That we consider the exhibition of the causes and



evils of war, and of its inconsistency with the spirit of Christianity, as an important duty of Christianity and philanthropy.

3. That in accordance with the request of the American Peace Society, we recommend to our churches the observance of an annual concert of prayer for the universal cessation of wars, sometime in the month of December; and that collections should then be made to aid this society in diffusing its principles.

*Place of next meeting.*—New Milford, at the house of Rev. Noah Porter, Jr.

The afternoon was devoted to public religious services. Rev. E. N. Kirk offered the first prayer. Narrative of the state of religion in Connecticut was then read by Rev. Mr. Hemmingway. Dr. Beecher preached a sermon from Eph. iii. 20, 21. Rev. Messrs. Ross of Tenn, Merrill of Mass. and Delano of Vt. officiated at the communion table. Though the services were long, the solemn interest, breathless silence and flowing tears that were witnessed, seemed to say—*It is good for us to be here.*

*Evening: Anniversary of the Conn. Home Missionary Society.* Prayer by the Rev. Mr. Ogden. A very able and interesting Report was read by Rev. Mr. Hooker. As it will soon appear, we will not anticipate its contents. Suffice it to say, the Report will be found possessed of that richness of thought and elegance of style which characterise every thing that comes from the Secretary's pen. Addresses were made by Rev. Mr. Lathrop and Dr. Beecher. We will attempt a sketch of the

#### *Doctor's Remarks.*

He traced this Society from its origin, with which he was personally acquainted. He said charity indeed began at home, but he blessed God that it *did not stay at home*. It had extended its aid through New England, and even to the Far West. To this last section of country his remarks would be directed.

#### *Classes to be helped.*

1. Those who have been deprived of their ministers by death.
2. Those organized churches and congregations that have never been supplied with teachers
3. Communities that have never been brought under the influence of the ministry. There are many places teeming with a mixed population from the four quarters of the globe, where there are as yet no forms of religion—no denominational alliances. Let ministers be sent into such places and begin to do good. Soon the people will flock around him. In two years a church will be formed—a meeting house built and a large congregation gathered. This has been done in some places,—it may be done in many.

#### *Men that are needed.*

1. Those who will be *wholly devoted* to the sacred work. The Dr. said he knew one man who had two or three congregations under his care and a large farm besides. Such men are not needed—such are not called for. Men who are greedy of filthy lucre are not demanded, but those who are wholly devoted to Christ and the salvation of men.
2. Those who are free from encumbrances. Men who are destined for the new settlements of the West should be free from clogs. They should go single-handed and alone. They should expect and be willing to practice much self-denial. After a few years they can have their families and the various comforts of life around them; but till they have organized their churches and gathered their congregations,—till they have cleared up their fields in some measure, they should forego these enjoyments and be free from domestic cares.

#### *How should the friends of Home Missions conduct?*

1. They should be liberal with regard to forms of church government. New England has set the noblest example

of Christian liberality that was ever known on earth. She has sent forth her aid to promote Christianity, not knowing or inquiring whether it was to benefit one sect or another—one form of government or another. The Dr. said he hoped it would be so still. We ought not to be anxious about Congregationalism. Here in New England, he said, it was the best form of government that can be. But not so in some parts of the country. Some other form may be better. Let all indulge their preferences, and let us aid them, provided they are laboring to promote the religion of Christ. Let them who go forth adopt that form of church government which will be most agreeable to the people and best for their good.

2. Let the New England friends of Home Missions be united and at peace among themselves.

There are difficulties in the Presbyterian church.—Some are opposed to men from New England. It matters not whether they come from Andover, East Windsor or New Haven; they are all alike opposed. The opposition that is made, is directed against those doctrines that are held in common by all christians in New England. We should not then bite and devour one another, for the shades of difference that exist among us, and thus countenance those who direct their force against great and fundamental truths on which we are agreed. Dr. B., in this connection, gave some very timely and salutary advice to existing parties in New England. If the time has not already come, his counsel will tend to hasten it forward, when *Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

*Thursday Morning:* Prayer by the Moderator.

Delegates to Foreign Bodies were appointed.

Rev. Grant Powers, of Goshen, was appointed to preach the *Concio ad Clerum*, at the next Commencement at Yale College.

The following RESOLUTIONS were presented, discussed and *unanimously* adopted:—

1. That while this General Association appreciate, and would maintain at all hazards, the unrestricted liberty of speech and of the press, and while they fully recognize their own and every man's duty to prove all things, and their own and every man's responsibility to God, in relation to the reception of the truth, they do not admit an obligation on the community to hear or read all that associations or individuals may volunteer to speak or print; or an obligation on the pastors of the churches to admit into their pulpits all those preachers or speakers who may desire to address the people, or in any other ways directly or indirectly to facilitate the promulgation, in the community, of sentiments which are in their view, of an erroneous or questionable character.

2. That the operations of itinerant agents and lecturers, attempting to enlighten the churches in respect to particular points of christian doctrine and christian morals, and to control the religious sentiments of the community, on topics which fall most appropriately within the sphere of pastoral instruction, and of pastoral discretion, as to time and manner, *without the advice and consent of the pastors and regular ecclesiastical bodies*, is an unauthorized interference with the rights, duties and discretion of the stated ministry; dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches.

3. That the existence in the churches of an order of itinerating evangelists, devoted especially to the business of excitement, and to the promotion of revivals, cannot be reconciled with the respect and influence which are indispensable to the usefulness and stability of the stated ministry, to the harmony of ecclesiastical action in the churches, to the steady and accumulating influence of the gospel and its institutions, and to purity in doctrine and discretion in action.

4. That regarding the present as a critical period in relation to the peace, purity and liberty of our churches, and the efficiency of the pastoral office, we do recom-



mend to ministers and churches to discountenance such innovations as have been referred to in these resolutions, and we consider ourselves bound to sustain each other and the churches in standing against all these invasions on our ecclesiastical order.

There was a free and full discussion of these Resolutions, one by one as they were presented. We give an outline of some remarks by Mr. Kirk and Dr. Beecher.

Mr. Kirk observed that the effect of the labors of evangelists is often most disastrous. Once he thought differently, but several years' experience and observation had convinced him of his mistake. Sometimes an evangelist would go into a place and do much good, and preserve the influence of the settled pastor unimpaired; but too often the result was different. Mr. K. described to life how itinerating evangelists will make a few sermons on a few favorite exciting topics,—go into a place, produce an excitement—make an impression on the minds of the people that their minister is a dull, cold-hearted man, and often be the means of breaking him up. Thus they will do—disaffect the people towards their own minister, and render them anxious to get one like the wonderful evangelist; when if the evangelist himself should settle, he could not stay a year.

The effect of such labor is disastrous another way. It makes people feel that they must take hold and do up their work while the evangelist is with them. When he leaves, the excitement abates,—the work is abandoned. This is fatal to the interests of religion. It is as if a farmer should make a *bee* once a year to do up all his work, and then spend the rest of his time in idleness. What would be the condition of that man's farm? What would be his own condition? God has made arrangements to have his people *always abounding in the work of the Lord*,—to have religion flourish continually. Every church should be like an orange grove, which always presents to the eye the verdant leaf, the flower, the green and ripe fruit. But this cannot be while our regular system is interrupted by the movements of evangelists, which confine to a particular period all exhortation, prayer and effort; leaving all other seasons dreary as death.

Dr. Beecher began by saying he wished to confess his sin. Formerly he thought it a fine thing to have evangelists to move among the churches to assist settled pastors. But he was wrong. The duty of evangelists is to go into destitute places, and there gather and build up churches. They have no place among settled pastors. Their labor among them is full of disaster.

1. The feeling produced in churches, that they must be engaged only while the evangelist is among them, is fatal. It is as if a man should sit down and attempt to eat enough at once to last a whole year. This is not the way to get nutrition—promote the health of the body and prepare it for its duties.

2. The system of evangelism depreciates the ministry.

It causes the churches to look away from the help which God hath appointed. They go abroad for foreign aid. Now in the natural and moral world God hath ordained that there should be order and law. He hath placed the sun in the heavens, and causes all the other bodies to revolve around it. But what confusion, disorder and ruin would ensue, if a flying comet were made the center, and all the universe should roll around it! Suppose there were *two moons*,—one pulling one way, the other the other. What effect would they have on the tide?—In the church, the pastor is the sun; the source of light and center of sweet influence. This is God's established order of things. Break up this, and we have disorder and every evil work. The miseries of hell are unspeakably great, because its inhabitants have no law. Cast aside the restraints of civil government,—break down the laws of Christ's house, and we have above ground—even in the bosom of the church, the torments of the lower world. The influence of evangelists is to break up the established system and order of Christ's

house. One is devoted to one object, another to another. Thus they distract the church, and destroy the ministry. It is as if lecturers should go around among farmers and tell them how they should cultivate their lands, and what they should raise. One says—you must raise turnips—turnips are the best things—there is nothing like turnips. Another recommends buckwheat, &c. But farmers say,—we want some oats and corn likewise. They see these lecturers are fools. So it is with these men who go about on their few favorite topics. At the West public sentiment is becoming strong and united against them.

On the subject of *Slavery*, the following resolution was unanimously adopted.

Whereas the system of slavery as defined and sustained by the laws of some of these United States, is contrary to the principles of the gospel; and whereas the ministers and members of our churches are frequently emigrating to the slave-holding States; and whereas they are then strongly tempted to engage in the traffic in slaves, and to become upholders of the system of slavery;

Therefore resolved, That in the judgment of this Association, the buying and selling of human beings, and the holding them for selfish ends by the ministers and members of our churches removing to the South, is a great sin, and utterly inconsistent with their christian profession.

A resolution in favor of the Colonization Society was adopted, and it was recommended to the patronage of the churches, as in years past. A very interesting statement respecting the present condition and future prospects of the Colony at Liberia, was made by Mr. Pinney, Governor of the Colony.

For the Religious Intelligencer.

AMERICAN TRACT SOCIETY,

\$11,700 IN DEBT.

The present is regarded by the Committee as an important period of the Society's operations. The past has been a year of unusual prosperity. Tract visitation has been attended with the most gratifying results. More than three hundred souls, it is believed, have, through this instrumentality, been gathered into the fold of Christ, in a single city; 160,000 volumes and more than 3,000,000 Tracts have been circulated; and \$35,000 remitted to foreign and pagan lands.

The present and daily increasing openings abroad have induced the Society to resolve to raise \$35,000 for Foreign Distribution the present year. Tract visitation promises much greater good than has yet been experienced; and the demand for the Society's *Standard Evangelical Volumes*, has compelled the Committee to enlarge their plans, and increase their efforts to raise the means necessary for supplying the community. This object is but partially accomplished and needs *special attention*. Preparations are making in different parts of the country to circulate books much faster than the Society has the means of preparing them. Within a few weeks subscriptions have been made for enlarging and establishing depositories as follows: viz. Charleston, S. C. \$1,500, Savannah, Ga. \$500, Augusta \$500, Macon \$500, Columbus \$400, Montgomery, Ala. \$400, Mobile \$1,500, New-Orleans including Bible and S. S. Depositories, and other religious books \$4,000, St. Louis, Mo. \$500, Lower Alton, Ill. 3,000, in part to erect a Tract House for Bible, Tract, and S. School Depositories and the accommodation of other benevolent Institutions. The Virginia Tract Society at Richmond, have resolved to raise \$5,000 for a depository one half of which is already pledged. Besides this arrangements are making for large depositories at Louisville, Cincinnati, Cleveland, Detroit, Buffalo, and many other places, which will probably require an equal amount of books. The Society indeed must ex-



pect to be called upon within a few months for at least \$20,000 worth of books to enlarge and establish depositories besides the ordinary course of sales which it is hoped will not require a less amount.

In following the leadings of Divine Providence and in expecting to meet the expectations of the Christian public, the Society has not only exhausted its Treasury; but it appeared at a meeting of the Committee, June 17, that the treasury was short of meeting bills for paper, printing, and other current expenses by the sum of \$11,739-85.

Notwithstanding these claims the Committee have felt it to be their duty to answer in a small degree the pressing applications of the American Seamen's, and the Sailor's and Boatmen's Friend Society, by appropriating to each \$1,000 worth of books to commence Seamen's and Boatmen's Libraries. They have also resolved as soon as means can be procured, to appropriate \$1,000 to print *Pilgrim's Progress* in raised letters for the blind; and to remit \$3,000 to Russia.

The Committee feel that they have but been advancing slowly in the work to which God has called them.

The deep interest which has been awakened in the various departments of the Society's operations, and especially of late in the circulation of its *Standard Evangelical Volumes* has created a demand which the Society's means are wholly inadequate to meet. They have no other resort but to state the case to the Christian public and ask their immediate and vigorous aid in carrying on this great enterprise which they believe God intends to make a powerful auxiliary in evangelizing the world.

#### VOLUMES EMBRACED IN THE SOCIETY'S FAMILY LIBRARY.

- VOL. 1. Doddridge's Rise and Progress.
- " 2. Wilberforce's Practical View.
- " 3. { Edwards on the Affections.
- " 3. { Flavel's Touchstone.
- " 4. Bunyan's Pilgrim's Progress.
- " 5. Baxter's Saint's Rest.
- " 6. { Baxter's Call, with Chalmer's Preface.
- " 6. { Baxter's Dying Thoughts.
- " 6. { Baxter's Life, chiefly by himself.
- " 7. Life of Brainard, by Edwards.
- " 8. Life of Henry Martyn, by Sargent.
- " 9. { Alleine's Alarm, with
- " 9. { Pike's Religion and Eternal Life.
- " 10. Pike's Persuasives to Early Piety.
- " 11. Pike's Guide to Young Disciples.
- " 12. Memoir of Dr. Payson.
- " 13. { Nevins' Practical Thoughts.
- " 13. { Nevins' Thoughts on Popery.

A number of other volumes by Messrs. Abbott, Gallaudet, &c. have been issued.

Some of these volumes have been in extensive circulation for more than a century, and if any works of uninspired men have been blessed to the salvation of souls, these are doubtless among the number. The Society's object is to make them accessible to all our population on the land and water.

O. E.

New-York, June 23, 1823.

For the *Intelligencer*.

#### COLONIZATION SOCIETY.

Mr. Editor,—Is it not true, that the Colonization Society in its prospects of usefulness, is in the public eye exceedingly narrowed down, and at the north is not the sentiment gaining ground daily, that it is not only useless but injurious? I perceive that the only tangible point of hope now pointed out to move our churches, is that of its missionary character. Four years ago I hoped for good to Africa, from the Colony as connected with missions. Since that time I have lost all confidence in the scheme for such an end. So far as its practical results

are concerned, I am prepared to show that the nations of Liberia are not turned to Christianity, or to the habits of the colonists; but that numbers have thrown off their American dress and habits, and turned to the heathen and their customs. From the knowledge of human nature, we might predict that a Colony as select as can well be made, when engaged in commerce and common traffic, would not convert the heathen to Christ. No city or village in the United States would exert on the whole a spiritual influence on the heathen tribes. Why then deceive ourselves with the hope that Monrovia or Liberia entire will do it. I have come to this conclusion with regard to converting the world—that it is by spiritual influence, and not by commercial, or commercial and spiritual combined; for the commercial will eat out the spiritual. Why make an exception of Africa in converting her heathen? Do we establish Colonies for that purpose elsewhere? Let the Christian public give their money to direct missionary enterprise in Africa, and learn by experience that the less cumbered their missions are with Colony interests the world over, the more will the word of God have free course and be glorified. W. T. S.

#### ETERNITY.

When Dr. Adam Clarke was about six years old, an occurrence took place which deserves to be recorded. At that time his father lived at Maghera, where he kept a public school, both English and classical. Near to where Mr. Clarke lived was a very decent, orderly family, of the name of Brooks, who lived on a small farm. They had eleven children, some of whom went regularly to Mr. Clarke's school; one, called James, was the tenth child, a lovely lad, between whom and little Adam their subsisted a most intimate friendship and strong attachment. One day, when walking hand in hand in a field near the house, they sat down on a bank and began to enter into very serious conversation; they both became much affected, and this was deepened into exquisite distress by the following observations made by little Brooks: "O, Addy, Addy," said he, "what a dreadful thing is eternity; and, O, how dreadful to be put into hell fire, and be burnt there for ever and ever!" They both wept bitterly, and as well as they could, begged God to forgive their sins; and they made to each other strong promises of amendment. They wept till they were really ill, and departed from each other with full and pensive hearts!

In reviewing this circumstance, Dr. Clarke has been heard to say: I was then truly and deeply convinced that I was a sinner; that I was liable to eternal punishment! and that nothing but the mercy of God could save me from it; though I was not so conscious of any other sin as that of disobedience to my parents, which at that time affected me most forcibly. When I left my little companion, I went home, told the whole to my mother, with a full heart, expressing the hope that I should never more say any bad words, or refuse to do what she or my father might. She was both surprised and affected, and gave me much encouragement, and prayed heartily for me. With a glad heart she communicated the information to my father, on whom I could see it did not make the same impression; for he had little opinion of pious resolutions in childish minds. I must own that the way in which he treated it was very discouraging to my mind, and served to mingle impressions with my serious feelings that were not friendly to their permanence; yet the impression, though it grew faint, did not wear away. It was laid deep in the consideration of eternity; and my accountableness to God for my conduct; and the absolute necessity of enjoying his favor, that I might never taste the bitter pains of eternal death.

#### FIRST CHINESE CONVERT.

Rev. Mr. Tracy at Singapore, under date of Oct. 11th.



gives the following interesting account of the first fruits of the labors of our Mission in China.

I have this day baptised the first fruits of the American mission to China, and the first Chinese in Singapore who has professed faith in Christ. I refer to Chae Hoo, a young man of whom I gave some account in my letter of August 10th. He came to China when about fifteen years old. He is now twenty-five. He resided some time in the family of Mr. Tomlin, and afterwards with Mr. Abeel. He has referred particularly to the instruction which Mr. A. gave him; and there is no reason to suppose that he received his most important instructions from him.

I feel this to be an important era in our mission. I hope others will regard it as such, and pray and act accordingly. The opinion is often expressed by worldly men acquainted with the Chinese, "that it is impossible to make them Christians." I think the present case, as well as some others, shows that they are not beyond the reach of divine grace, and that we may expect the usual effects to follow faithful, prayerful efforts for their instruction. It is my prayer that this remark, which is, as it seems to me, a denial of the power of the gospel, and the Lord of the gospel may cease to be made; and that the reproach of uselessness may not be cast upon the truth of God, or the efforts of his servants. Let us join in this prayer, and tell others to join us, and plead with God to give his word success, bring sinners to repentance, and cause praise to be given to the Saviour of the Chinese.

I had given notice on the previous Sabbath that the baptism would take place to-day, and it was repeated this morning. We met at the usual place of Sabbath service. A hymn was sung in Chinese. I then knelt with the assembly, about thirty in number, and offered a short prayer. My teacher then read and explained in a clear and animated manner, the following Scriptures:—1 Tim. i. 15; John iii. 16, 17; Mark xvi. 16; and Matthew xxviii. 18. I next proposed to Chae Hoo the following questions—

Do you believe that there is only one true God, whom we should worship, or that there are more gods that we may worship?

Do you believe that besides Jesus, the Saviour of the world, there is any other that can save our souls?

Do you with your whole heart repent and turn from your sins?

Will you hereafter worship false gods, as the Boodhs, Seang tey kong, Ma chan po, Twa peh kong, etc., or honor and worship the only true God?

To these questions he gave appropriate answers, repeating a part of the words, so as to declare with his own lips that he would no longer worship idols, or believe in false gods, or any Saviour but Jesus. He did this standing in the midst of his pagan countrymen. The meaning of baptism was then explained, and he knelt down and was baptized "in the name of the Father, Son, and Holy Ghost." I then knelt and prayed that God would protect, teach, comfort, and save him. We rose, and I addressed him, exhorting him to remember the peculiarities of his situation, as the first born from among the Chinese here, to read the Bible daily and with prayer, to give no occasion of reproach to the religion of Jesus, to fear nothing from men, since they can only injure the body, and to keep in mind that he henceforth belongs to Jesus, and not to the world, and act accordingly. I then addressed others present, exhorting them to follow this example, and warning them of the consequences of unbelief.

Preparation had been made for the celebration of the Lord's supper. A few remarks were made respecting that ordinance, and 1 Cor. xi. 23—26 was read and explained. The ordinance was then administered in the usual form; the first part being in Chinese, and the last in English. There were only five communicants—Rev. Mr. Wolfe, English missionary, just arrived, who per-

formed the last part of the service; Mrs. T. and myself; Achang, the companion of Afa in his labors and exile for the gospel's sake, and Chae Hoo: but it was good to be there. The peculiar circumstance of it gave the occasion a deep and tender interest.

Six individuals were present, who have expressed a wish for baptism, and others who profess to believe the gospel. Our prayer and hope, and confident expectation is, that God will bless us yet more, unworthy as we are, and let us receive one and another, and many to the table of the Lord. I say again, pray for us, and tell others to pray, and pray in faith. God will hear.—*Herald*.

#### MISSIONARY TRIALS.

A missionary recently settled in the West, thus describes the difficulties that embarrass his labors, showing that privations are by no means peculiar to heathen lands, and that in choosing a location in the West, essentially the same high requisites of devotedness, and willingness to endure hardships for Christ, are demanded. What can sustain such as go there attracted mainly by the report of the goodness of the land in its physical aspects, and are not moved by the love of souls?

I am not situated as it is desirable I should be to allow me the best facilities for labor. I have often been led to doubt whether I did right in coming west. The people here who have so liberally subscribed to my support, are evidently desirous of my stay with them, though they cannot afford me room in their houses where I can live and be comfortable; they have no room, and any thing like having a place for study is out of the question, for a considerable time yet to come. I came here the 15th of January, and have been under the necessity of boarding with a large family, in a cabin with two rooms, in one of which a day school was kept; it is now closed, and I can do a little better. I would build, were I able, and were I certain that this is the place where God designs me to stay and to build up his flock,—but it is out of the question; wherever I labor, the people there must build for me. I have not the money, and I must say that I am disappointed as it respects the cheapness of materials for building, and the expenses of living. Almost every thing except corn, is excessively high; and to furnish an indifferent cabin, on the lowest scale of comfort, will oblige me to make debts beyond my present means, and I shall have to obtain credit—as also for a horse and cow for my family. Whether it be right, I cannot well help it, for I do indeed feel straitened, beyond any thing I have before experienced; and were it not that I could comfort myself now and then with the thought that I have a kind Father in heaven, I should be ready to sit down discouraged. The most trying of all is, that I am so necessarily broken up in my study, and must preach from such imperfect preparations, and that I shall be obliged to enter so much into the business of providing for my own table and fire-side. This will prevent my laboring so extensively as I had hoped, in the work for which I came out here, especially in visiting the people.—*Home Missionary*.

#### NORTH WESTERN PART OF OHIO.

The following description of a section of Ohio, bordering on Michigan, is from the pen of a missionary correspondent.

As you ride along through the country, you see nearly the whole of it one great and general level, but beautifully intersected and relieved by alternate prairie and oak openings—the prairie predominating, and the oak ridges rising a few feet in very gentle elevations, so as to give variety and beauty. For a number of miles you pass scarcely a section but what has, along with the prairie, more or less ridge of a dry sandy soil, with timber for building, fence, and fuel. Occasionally you may strike a prairie from 5 to 10 miles long, from 1 to 3 broad, skirted with forests. These look like extended lakes, and the



survey of them fills the soul with emotion. The fire has swept through the country for many successive years, and gives it a clean, light, airy appearance. The trees—oak, hickory, elm, &c.—are large and lofty, are often grouped, or running along on diverging ridges, embosom beautiful alcoves of prairies are green, (they are now beginning to be so.) and the oak and elm are in their abundant and widespread foliage, and the flowers come to themselves, the whole presenting a scenery spread out by "a Master's hand" tastefully, grandly, sublimely, and yet with surpassing beauty. This description answers to a number of towns in this county. But the country is now wet, the prairies especially. It only needs moderate strength to drain it, and to open the water courses that the whole country may be sufficiently dry, and then a richer or more inviting view can scarcely be found in Ohio or elsewhere.—*ib.*

#### SEASON OF REFRESHING, IN BAILY'S GROVE, ILLINOIS.

The last year has been one of tribulation and of great joy to the people. During the former part of it, avarice, jealousy, strife and contention, occasioned by the land sales, seemed to threaten the destruction of the church. This state of agitation was succeeded by a severe and almost universal sickness, which continued until fall, making up nearly one half of the year in almost useless efforts. When the sickness had subsided, I called the church together in conference. I invited them to look upon the past, and to consider the deplorable state of the church at present, and called upon each individual to say what he would have the future, so far as his agency was concerned. Nearly all present, seemed to mourn over the desolations of Zion, and unanimously resolved to arise and labor, waiting upon God for a revival of his work. Difficulties in the church between brethren were removed; our meetings became frequent, and were well attended; a general interest was soon evidently felt, and the small still voice of God, passed through the settlement. Many were awakened, and twelve or fourteen have been hopefully converted. So evident has the work of grace been, that even sceptics have not dared to call it the work of men. Bible and temperance causes have prospered.

E. A. HAZARD.

#### RELIGIOUS SUMMARY.

At the late meeting of the London Society for promoting Christianity among the Jews it was stated on the authority of an eminent German professor, that there had been more proselytes from the Jews in the last twenty years than there had in all the previous time from the commencement of Christianity.

INSTALLATION.—On Wednesday the 15th ult. Rev. Epaphras Goodman was installed pastor of the first congregational church and society in Dracut.

An Incendiary Publication.—When Rev. O. Scott on the floor of General Conference, proposed that the resolution denouncing abolitionism should be amended by inserting from the Discipline 'although we are as much as ever convinced of the great evil of slavery.' A member from a slave-holding state objected for the following reasons:—'the Book Agent at New Orleans was likely to be brought before the court to answer to the charge of selling incendiary publications because he sold Methodist

Disciplines, but he was saved from it by the interposition of a Presbyterian clergyman, who assured the Magistrate that the Methodist Discipline was published several years ago.

The subscriber is now publishing, in the city of Cleveland, Ohio, for distant circulation, once in two weeks, and on an imperial sheet, the CLEVELAND MESSENGER. Its CHARACTER is religious; its OBJECT, the better observance of the SABBATH; and the promotion of benevolent objects generally.—Great exertions will be made to render this paper interesting, instructive and useful.

Price, one dollar per annum, in advance. But if any gentleman will pay \$20 for the Messenger, to be directed to one place, he shall be entitled to 25 copies for one year, and it that proportion for all all over that sum.

Will ministers and laymen help sustain this publication, by contributing to its columns, and furnishing 'the needful?' Should each help a little, much good might be accomplished.

HARMON KINGSBURY.

ONEDIA INSTITUTE.—A new association has just been formed at this institution, styled the MISSIONARY BAND, consisting of 28 members, all of whom design to become missionaries to foreign pagan lands.

Rev. H. P. Arms, of Wolcottville, has been invited to the Pastoral charge of the First Congregational church and society in Norwich, lately under the care of the Rev. Mr. Everest. He has asked a dismissal from his charge in Wolcottville, with a view to accepting the invitation.

#### MARRIED.

In this city, on the 22d inst. in St. Paul's Chapel, by the Rev. Dr. Croswell, Mr. Edward A. Mitchell to Miss Elizabeth M. Gorham; at the same time and place, Mr. Thomas B. Jewett to Miss Phebe M. Wallace, all of this city.

In Georgia, by John McGehee, Esq. Mr. David Hodge, aged 102 years and 2 months, to Miss Elizabeth Raily, aged 40 years, both of Columbia county, Georgia. Mr. Hodge was at Braddock's defeat, and served throughout the whole period of the revolutionary war.

At Southington, Mr. Eliakim Morse, of Cheshire, to Miss Nancy Hall, of Southington; Mr. Thomas M. Beecher, of Cheshire, to Miss Lydia Hall of Wallingford.

#### DIED.

In this city, on Saturday last, Mary, daughter of Mr. George Rowland, aged 18 months.

In this city, on the 22d inst. Henry A. son of Asa B. Merrill, aged 10 months.

In East Haddam, on the 20th inst. Mrs. Lucretia Champion, aged 76, wife of the late Hon. Epaphroditus Champion.

At East Granby, on the 11th inst. Dea. Gurdon C. Gould, aged 45.

In this city, on the 19th inst. William Seymour, a colored man aged 34.

In Litchfield (South Farms,) Mrs. Lydia Hotchkiss, aged 93.

At Milford, on Monday last, the youngest child of Rev. Mr. Train.

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